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The Christian Socialist

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The Growth of New Social Ideals. II.

By George Willis Cooke.

The later successors to Darwin are more and more inclined to qualify the law of natural selection. They do not emphasize as he did the conditions of struggle on the part of animals and men for individual opportunity to live and to perpetuate their kind. So we find the great majority of biologists discarding the assumed law of the heritage of acquired qualities. It is a striking indication of the change which is going on, that this distinctly individualistic theory of heredity is no longer acceptable to many scientific men. It assumes that individual experiences are transmitted to children. The facts seem to indicate that only racial qualities are transmitted, thus giving emphasis to the more social view of hereditary causes. Weismann, the great expounder of the newer ideas, maintains that there is no individual hereditary transmission, that the hereditary process is carried on only thru the germ-plasm. This means, that it is racial in its nature, and that there is transmitted only those qualities that belong to the racial type. In large degree the theories of de Vries move in the same direction, because they assume an accumulated racial energy that suddenly bursts out into new and distinct forms of life. In the same direction is the use of isolation or seggregation as a means of evolution or as an explanation of the causes of variations and the origin of new species. All these newer theories magnify racial causes, as Darwin's theory emphasized individual forces. Natural selection makes the cause of evolution individual struggle; the other theories find the cause or causes in racial activities or in such collective forces as belong to large groups. As natural selection has been adopted as a motive for individual self-assertion and domination over others, so the later theories are being accepted to justify collectivist or co-operative social motives.

We ought to be scientific in our desire for truth, and not assume that that is truth which supports our individual preferences. We cannot ignore variation or heredity. Not only is the child like its parents, being of the same race, and having the same family characteristics; but it differs from both parents, and sometimes possesses talent or genius. Heredity and variation are but two phases of the same biological process. The one is as essential as the other. Without heredity there would be no transmission of qualities, and without variation there would be no advance to new forms of life.

In somewhat the same manner, we must recognize that the individual and society are both essential, that we cannot separate them from each other. Society represents the hereditary force, the individual that of variation. What mankind has learned is taken up into the life of the race and transmitted from generation to generation. Through individual variation we acquire new ideas, discover new types of life. These social forces are not opposed to each other, except in our speculations; and they ought to work together to advance human interests.

This must be recognized, however, that our ethical and political theories have magnified the worth of the individual. We have accepted a distorted view of personality, and one which present-day knowledge does not justify. Political thinkers do not hesitate to discard the theory of natural rights as metaphysical, untrue to facts, and not justified by the social wisdom of our time. It is not in harmony with our present-day industrial methods, and is opposed to them both in theory and practice. The doctrine of personal freedom must be qualified by the needs of social bodies, the public welfare, and the collectivist principle. Individual initiative must not be interpreted as the right of the strong to dominate the weak or the right of the captains of industry to make slaves of the workers.

We are coming to have new social ideals. A new type of life is growing up among us, one inspired by altruism, that is seeking a new social spirit. It gives recognition to what we have hitherto neglected. It does not discard individualism, but seeks to supplement it, and to make it richer in a true social activity. The social force of individual energy is of great importance, but it becomes a hindrance to progress and to the general welfare when it is permitted to seek its own without regard to the interests of others.

It must be understood that we are confronted, not with a theory, but with a fact. It is a persistent and dominating assertion of the right of the individual to do as he pleases which is startling us into the recognition of new needs and conditions. A rapid succession of revelations of methods made use of in the political and business world have made us think about our present-day needs as we would not otherwise have done. Cities are corrupted, as in Chicago, St. Louis, Philadelphia; and we see the cause in franchises granted to corporations, which ought to be in control of the municipalities. Great businesses, as that of insurance, are managed without regard to the interests of those who pay their hard-earned money for protection; large salaries are given to men who recklessly manage their affairs; vast sums go to the control of political parties; and in other directions recklessness and corruption appear to be dominant. Great corporations, like those of the railroads, violate the laws of the land, defy the interests of just and fair dealing, ignore public welfare, give preference to those able to protect themselves and push aside the weak with indifference. Most startling of all, we find great manufacturing and food-producing establishments poisoning the people in the most shameless and defiant manner. All these corporations conduct their businesses regardless of human interests. Money they protect, but lives they sacrifice as no barbarian general ever did on hardest-fought battle-fields. They often compel workmen to accept the smallest pay, and to live under conditions dangerous and opposed to all decency and happiness. States and cities are corrupted with a defiance and a boldness that ignore all rights of the people. Even the national government is made use of to further the ends of business success and to promote corporation demands.

What must often puzzle us is, that the men who have done these deeds of evil, who have defied government and people alike, should try to make us think great harm has been done them when their methods are revealed to the world. Our chief food-supply is poisoned, men stand back aghast at the filth and recklessness that have combined in its production, other nations refuse to be poisoned, the people will not purchase this adulterated food, sales fall off, and the business is stagnated. Instead of promising reform, these men complain that a great business is prostrated, that a vast injury has been done to the country. They are too short-sighted to see that it is their own greed which has brought about the evil of which they complain, that if they had been honest and clean in their methods no exposure would have followed, and no falling off in business would have resulted.

In this inability to see facts as they exist is to be found the chief evil of such methods in business, and the ethics on which they rest. The conviction that in the name of profits men have a right to do anything which will secure them is what is most of all dangerous. It is a part of our individualistic ethics that men should be of this mind, and there can be no remedy but a wide-spread and most vigorous revolt against these methods. It will take a long time and severe applications of the law to make many of these men see that the public welfare is to be regarded, that it is dangerous to corrupt cities, and of the nature of brigandage to defy the people's will.

It is puzzling to hear men of sound thinking saying that methods of co-operation and collective action are beautiful, but need a new kind of human nature in order to put them into practice. It must be understood, however, that the difficulty is not with human nature, which can be taught to deal justly as easily as to steal; but with our theories and methods of business, which are based on foundations that are antiquated. We retain the methods of the stage-coach in the age of the railroad. We retain the legal processes of a period of handicrafts in a time when all production is by large-scale machinery. Our government tries to carry on its affairs by the methods of an era of farming in a generation of world-wide commercial activities. The result is the business situation confronting us today, and the attempt of the nation to right the wrongs which have been growing for three generations.

What we most of all need to know is the cause of the evil. It is to be found, without question, in that political ideal of which we have most loudly boasted, the theoretical right of the individual to seek his own in any manner conducive to his welfare as he conceives it may be promoted. To curb the trusts, to bring the railroads under governmental control, to secure a pure-food supply—not this way will we finally right the evils we are now seeking to restrain. We must go deeper, and find the source of corruption, not merely in profits, but in the right of the individual to promte his own welfare in defiance of that of the public. In fact, we need to understand that the welfare of the individual is that of the public, that no person can be permanently advantaged when others are harmed.

This ethical conviction can be taught as easily as that which now gives youth the ideal of personal success as the true end of human living. Youth is now taught by many examples, in all walks of life, that individual prosperity, money success, living in luxury and ease, are the ideals most worthy of attainment. Is not this a legitimate result of our individualistic theory of life? Is not this what personal liberty means to the majority who proclaim its great worth?

That we have come into a new age, when these results are no longer accepted, is surprising to many. They cry out against centralization in government. They proclaim that the president is usurping power. They shout that these newer methods are socialistic, and necessarily dangerous because an evil-sounding name is applied to them. And yet this newer spirit is in the very air we breath. It is pervading the whole of our life. To say that the general welfare is preferable to individual prosperity is no longer heresy. To declare that the nation may be obliged to own and manage the railroads is not now sign that one has become demented. To declare that col-

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The Christian Socialist FELLOWSHIP

REV. LUCIEN V. RULE, *Secretary*, GOSHEN, KY.

REV. WILLIAM A. WARD, *Treasurer*, HENDERSON, KY.

WORKERS OF THE WORLD!

AIR: "WHOSOEVER WILL".

Rouse to Freedom, comrades! Sing, sing her song!
Blend your hearts and voices, many millions strong!
Let the fruit of Labor unto it belong;
Workers of the world, unite!

Cho: Workers of the world! Workers of the world!
See Love's blood-red banner on the breeze unfurled!
See the Profit System from the fortress hurled!
Workers of the world, unite!

Lo, the great Class-Struggle everywhere is on!
See the Labor Samson bare his arm of brawn;
See your fetters falling, and your bondage gone;
Workers of the world, unite!

Call no man your master, though he seemeth mild;
Smite for Home and Freedom, Father, Mother, Child!
Though you be imprisoned, though you be exiled;
Workers of the world, unite!

Comrades are endungeoned in the West today!
And their lives will forfeit if we long delay!
Smite the Profit System making them its prey!
Workers of the world, unite!

None but you to battle; none but you to fall;
Make the dread decision; storm the Mammon-wall;
All the world is with you; tyrants tremble all;
Workers of the world, unite!

Glorious ages gather in the struggle near;
Let no comrade falter; let no comrade fear;
Truth is still triumphant; Love is still most dear;
Workers of the world, unite!

Would you see the Kingdom coming on the earth;
Have the life you're living full of nobler worth;
Change a world of mourning to a world of mirth?
Workers of the world, unite!

—L. V. R.

The Presbyterian Edition of the Christian Socialist was equal in its way to the Fellowship Conference issue as a religious educator. Comrades have reason to rejoice more and more at the sympathetic interpretation of socialist truth into religious terms. Comrade Carr and his colleagues have every reason to feel encouraged.

Robert Hunter sends a word from across seas expressing his regrets at not being able to attend the Conference.

Comrade Hunter has been nominated for an unfilled position on the Executive Committee and will no doubt accept. Some of us imagine he is abroad collecting social data for another telling study of "Poverty." At all events he will be of great service with his pen.

Jesus said, "Blessed are ye poor, for yours is the Kingdom of Heaven." Similarly, the poor of our time may rejoice, for to them is promised the vision and reality of the Kingdom of God and the Commonwealth of Humanity. A number of letters most gratifying have been received from comrades who are too poor to pay the dollar fee of active membership Let none who are without the means hesitate to send in their names. They will be enrolled as **associate** members just the same.

A local fellowship will be organized in Milwaukee under the direction of Comrades G. H. Poor and Carl D. Thompson. Cordial word has been received from both. "I have been hoping and praying for just such an organization for several years," writes the former, "and believe it is going to be a power for good." Comrade Poor's address is 591 Scott street. Comrade Thompson says: "I have read with great interest the reports of your Christian Socialist Fellowship. Enclosed find $1 for payment of membership fee. Please count me as one of the group. I have read your constitution, statement and object and can most heartily endorse them. I think you have decided upon the course that is right."

Rev. J. McAllister, Idaho Road, Boise, Idaho, writes for information and says: "I have been a Socialist for twelve years and was a preacher for sometime. Will join your organization if it is all right."

E. H. Luark, Montesano, Wash., saw the Appeal notice of the Fellowship and writes: "I am a Christian and consequently a Socialist, and am seeking fellowship along those lines. Hence I write you. Please help me get in touch with comrades of a similar faith."

C. E. Townsend, Cameron, I. T., says, asking to be enrolled, "I shall enjoy the privilege of communing with you, if only in spirit, for it seems to me that all good conceptions of man are harmonized and crystallized in the movement known as the Christian Socialist Fellowship.....And earnestly I will try to conform my daily walk in life.....with the tenets of a Christian Socialist Fellowship member." All honor and success be yours, brother, in this true resolve!

Rev. Wm. A. Ward, Treasurer of the Fellowship, is taking a much needed rest at his old home in Michigan. He will return to Henderson, Ky., the first week in September and will then be ready for the fall and winter work. While attending the Conference in June Comrade Ward discussed the Indiana religious work at length with our well-known comrade, Rev. Frank S. Goodman, who is now co-pastor with me at Grammer, Ind. Comrade Goodman is such an earnest and popular social evangelist that the church work demands his time. He will very likely be licensed or ordained in one of the Kentucky Christian churches in September preparatory to the larger work awaiting him as a regular minister. He is at present making a special study of economic and religious history and thought. The work at Utica, Ind., grows among all classes. Brother Goodman will preach there during August.

As an evidence of how the Fellowship reaches our sister comrades, one of the most highly cultured and consecrated young lady workers in Utica attended the Conference and became a charter member of the Fellowship. She became interested and awakened when Comrade Goodman and I preached there last year, and has led the music at all our fellowship services since.

Rev. Fred Strickland, whose social services created such a good sentiment at the LaGrange, Ky., Christian Church, holds similar meetings at the Augusta, Ky., Christian Church, August 5th. These meetings are the forerunners of the great social revival that will sweep the South within the next two or three years if our propaganda continues.

The following letter from Comrade Rufus W. Weeks will cheer us all: "For two or three weeks I was waiting, and eager to see what the comrades did at Louisville; but when the Christian Socialist came to hand with its full report of the proceedings, all my hopes and none of my fears were realized. The spirit of wisdom surely guided your deliberations, and the result is most hopeful. The Constitution is excellent; and nothing could be better than the statement of objects. At the same time it was both right and prudent to adopt the resolution endorsing the Party. Now if the existence and character of the Fellowship could only be made known to the multitude throughout the country who have an affinity for it, it must flourish and grow to greatness. This must of course mainly be done through enlarging the mailing list of the Christian Socialist; though also and very effectively by the personal work among the people of such leaders as Comrade Carr and yourself. I am proud of having been named on the Committee of Fifty and will serve to the best of my ability. At last a society has arisen which it is not a compromise to join, but which I heartily agree at every point." A very substantial contribution accompanied this good letter.

Rev. Leighton Williams of New York was the first one to accept a place on the Executive Committee. The uplift of his influence will be felt throughout the East.

This is a very fruitful field. Rev Chas. Stelzle, Presbyterian Labor Commissioner, writes me that Dr. Frank Dixon spoke against Socialism at the Lake Winona, Ind. Chautauqua the first of July. Eugene V. Debs made answer a few nights later, so Brother Stelzle writes, and it must have been a great occassion. Many ministers are in attendance at this place.

The Great Revival and Social Revolution

Good word from everywhere, comrades! The Great Social Revival is surely gathering! Comrade Stitt Wilson writes Aug. 1: "I see you had a great and successful Conference. I am working away in all the larger Southern California cities. Go north soon. I have huge meetings, and great interest manifested. I wish you were nearer. I may go East next year and will go your way." Comrade Carr and all of us will live in joyful anticipation of the next Conference!

Aug. 4th I had a letter from Comrade Thomas Joseph, New Castle, Pa., saying: "The Welsh Congregational Church of this city will have two vacant Sabbaths this month, and it is the desire of the Socialist Brethren to have the pulpit filled one Sabbath by a genuine Socialist preacher. Wishing to spread the Christian Socialist doctrine, and taking this opportunity of so doing, you will greatly oblige by answering with full particulars." The letter

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ANCIENT UTOPIAN WRITINGS

The following letter will explain itself:

MR. LEIGHTON WILLIAMS:

My Dear Sir: I noticed that the Brotherhood of the Kingdom hold a meeting at Marlborough-on-Hudson, N. Y., the first week in August and that a very suggestive program has been prepared on Scripture Apocalypses and Modern Utopias. It certainly is a happy idea to thus bring these ancient and modern socialistic dreams together for purposes of study; for the ancient Hebrew literature of this character must have had its influence, though it may be easier to trace that of the Greek as it appears in mediaeval and modern utopias.

As one greatly interested in the prophetic literature and psalmody of Israel I want to call your attention to what can hardly have escaped it, though you may not have given it the consideration it deserves, I refer to the social dreams of both these departments of their literature. Those dreams as I understand them have to do with the new Israel which these more of influence or schools of thought sought to build up after what we have been wont to consider the exile. Taken as a whole this more optimistic or Messianic thought may be said to give us a veritable Hebrew Utopia. A large part of the books of the prophets and of the Psalms has to do with it. It is really set forth with vastly more explicitness and clearness than many can have perceived it to be who have not gone carefully over the whole of it in the intention of making it and setting forth the details of the picture. Some of its most charming features are depicted in Amos, Hosea and Plicat, Jeremiah, despite his more prevalent pessimistic tone, has much of this character. So also have Ezekiel and Zechariah; while Isaiah, both Proto and Deutero—if not a division must be made, is overloaded in it.

So far as this Utopian thought has to do with the land and city in the new day, with the people and their being, it is marvelously wrought out. The picture presented is drawn with a bold hand in the large, albeit with wonderful attention to its details and its coloring. Certain features of the original picture may have been lost; but even as we have it there is a mass of their Utopian thought that would of itself fill a volume that would furnish great delight to many a student were it published separately, as I have kept my translations of it by me for several years for my own private use. Indeed one has but to read the prophets with their deeds to immediately discover that there is a vast deal of their optimistic socialistic thought therein. Practically the same may be said of the Psalms. It was undoubtedly in these fields that the interest of the Jewish and Christian Apocalypser gleamed. It was then their earlier Utopian thought as it appears in the prophets and is wrought and spiritualized by Jesus in his which found so large a part in his teaching.

I trust that all this will be brought out in your conference. I am much concerned that the prophetic writings shall be credited with all which they contributed to socialistic thought of the world.

Most cordially yours,

EDWARD DAY.

Author of "Social Life of the Hebrews," etc.

July 13, 1906.

How It Can Be Done.

McPherson, Kansas, July 17, 1906.

Gentlemen: In regard to sending sample copies or a year's subscription of the "C. S." to the ministers of our country, I agree with you that it is a work containing great possibilities for good. If I were financially able I would gladly contribute to aid the movement. But in lieu thereof, let me at least tell you of a plan we worked successfully here, and which ought to give good results in almost any community.

One of the comrades here recently sent you a list of about twenty-five "subs." I think. One day I was in his shop and he said "Doctor, you are a Methodist and a Socialist, and you ought to read this paper,"—handing me a "C. S." I looked it over and handed him a dollar, saying it could do a magnificent work if properly supported. Then, while making change, he began,— "S— is a Baptist, and he takes it and is also sending it to his preacher. Now I want you to pay for it for Rev. W—," naming my pastor. I said "All right," whereupon he continued, "I'm going to keep this up till all the preachers in McPherson are reading it." To my definite knowledge he secured five subscriptions for ministers in just a few days. I hope you may find this plan of some interest, and perhaps worth recommending to your readers.

Fraternally yours,

FRANK AYERS.

Keep It Up, Comrades.

That's right, bombard us with bundle orders for the special edition containing Strobell's fine article on Christianity and Socialism. See that it gets to every Christian in your vicinity. Do not miss this great chance. Send it to people of every church. Keep the press going on this most effective propaganda matter. Only one cent each in bundles, two cents each where we must address separate wrappers.

As A Workingman Sees It.

To the Editor: Your July number, a copy of which was handed to me by the Rev. Edward Winshurst, gave me an electric shock in my line of belief in the position of the church in the industrial affairs of this country.

I had formed the opinion that the Protestant Church like that of the Catholics would blindly place themselves in a position of opposition and foolishly go down before one of the world's greatest evolutionary movements.

My early knowledge of the Socialist position and the total ignorance of church officials generally prompted me to lose interest in their gatherings. As a workingman it is my contention that the poor position of the church on material things which concern the welfare and uplifting of the masses, is directly responsible for the little interest taken in its teachings by the present generation.

My knowledge leads me to believe that not only Christ and his disciples, strove for the material as well as the spiritual welfare of the people but generations upon generations of self-sacrificing men went to an early grave before Christ, in a struggle for the equal opportunity of men. All changes for the betterment of mankind (while in many cases have been fostered by a high Christian guidance) in reality they were but changes in things material, thus permitting the mind a larger space of God's great creation for preparing the next grand march to the millennium and avoiding a degeneration of social forces.

Darwin, Morgan, C. O. Ward and Karl Marks, plainly trace the evolutionary stages of social progress, and without a doubt bring the facts home to us of man's insignificance in comparison with God's creative power. Man can not imitate the smallest blade of grass, and as we have gradually evolved to a higher type of manhood it is possible that Christianity's future lies in the fields portrayed by Drummond in his work, Natural Law in the Spiritual world. However this may be, it ought to be plain to the average mind that the great movement of Socialism which is at present agitating the world is the next movement forward for the betterment of mankind and while it only contends for the national control of the machinery of production and distribution it has nothing to do with church or religion, otherwise than to give to all human beings an opportunity to develop the best there is in them, thus better fitting them to meet their great creator on the day of judgment.

CHAS. BAKER, Syracuse, N. Y.

A New Edition of Marx.

To the Socialists of America:—

confidently expect to have [illegible]

Our edition will correspond page for page with the [illegible] tion, but our plates will be electrotyped from new type, so that the print will be clearer and handsomer. The binding will also be handsomer, and what is still more important, it will be exactly uniform with the second and third volumes, which have never yet appeared in English, but which Ernest Untermann is translating, and which we expect to publish within the next two years. Comrade Untermann will read the proof of our edition of the first volume, correcting some errors which slipped through in the English edition, and he will also translate for it the preface of Engels to the latest German edition.

This undertaking demands an outlay of twelve hundred dollars for the plates and the first edition, and we ask the help of American socialists in the following ways:

1. Let every intending purchaser of "Capital" remit the price, $2.00 postpaid, to stockholders $1.20, and wait for our edition instead of insisting on the imported edition.

2. Let every one who has a copy of the imported edition in first-class shape send it to us in return for a copy of the new edition to be mailed when published. This will enable us to avoid importing more books to supply those who will not wait, and it will give those who accommodate us a uniform edition of the entire work when completed.

3. Let every Socialist local holding a share of stock get as many orders as possible for the book to be sent on publication, and send in the money by the middle of July. The price to stockholders will be a dollar a copy if sent at purchaser's expense, and if the order is for twelve or more copies we will send by freight; smaller orders must go by express. For forty dollars cash in advance we will send forty copies by freight prepaid to any stockholder in the United States.

4. Let every local that is not yet a stockholder subscribe for stock at once. We need twelve hundred dollars for these plates and books by the first of August, and the best and safest way to raise the money is by the sale of stock.

Fraternally,

CHARLES H. KERR & COMPANY.

Five copies of the Christian Socialist one whole year for $2.00. Get four subscribers at 50c and yours comes free. That's easy. Thousands of people want this paper as soon as they see it.

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NO BILLS FOLLOW THE CHRISTIAN SOCIALIST. If you get it REGULARLY, somebody has paid for it. When your subscription expires we will notify you.

Individualism and Capitalism

A striving as if the aim and end
Of Nature's onward, upward struggle meant
That at the last some human monster, grand
Shall atop the corpses of his fellows stand
Grasping the World's wealth and power,
Gloat it for a moment over,
Then, curse himself for having been
The one for such survival fit
Last of a race that for survival was unfit.

—RICHARD BATTLE, Brooklyn, N. Y.

It will be easily apparent that the word "such" should be "social" in the head of Comrade Rule's article on page 2.

Owing to the absence of the editor and the sickness of the office manager this issue is late. If our readers knew just how the Christian Socialist is produced they would greatly wonder that it could be produced at all and would be very patient. But as the paper grows we are preparing to produce it with less labor-strain and in better condition both as to appearance and contents. This acorn is rapidly growing into a great oak tree.

The editor must beg the forgiving kindness of those whose letters and manuscripts have not been acknowledged. We are doing a double track business on a single track road. It is impossible, until we obtain more money for salaries, for us to do justice to our correspondence. But getting the paper out is the most important thing; and the friends of the cause will please remember that it is not our neglect—we are doing double work—it is our natural limitations which prevent our doing more.

While Comrade Ida Crouch Hazlett was speaking on the street at Wallace, Idaho, July 27th, the electric lights were turned out, leaving the entire city in darkness. It was later learned that this attempt at the suppression of socialist agitation was resorted to by direction of the sheriff.

Yes, the politicians would plunge the whole city, nation and world into darkness to prevent the people having light on Socialism. And the cities and nations will remain in hopeless darkness till they see the light of Socialism.

Socialism, Religion and Temperance.

(Translated from Paul Passy's paper, "The Alarm Bell.")

Our friend, Keir Hardie, the leader of the Socialist and labor group in the British Parliament, and a pronounced Christian, is carrying on an active campaign among his fellowmembers, to induce them to sign an abstinence pledge to hold good throughout the session. He has obtained several score of signatures—among them nearly all the labor members.

The Creed Of The Business Man.

"Our politics are conducted on business principles."—English paper.

A creed is taught in the world today
That is false as Circe's smile;
A ritual new in which men pray
To the gods of fraud and guile.
The meanest cloak that the human soul
Has worn since the Earth began;
It starts from self, and has self for goal—
The creed of the Business Man.

It knows not ruth, and it knows not truth,
And it has not pride of race.
No gleam of the light we saw in youth,
Illumines the market place.
We trample the weak to fight the strong,
With cash and a lying pen.
To win is right, and to lose is wrong,
Is the faith of the Business Men.

A sullied sword and a nation's shame,
And its blood poured out like wine;
The alien slaves that from Asia came
To toil in the Randlord's mine;
A sordid slum, and a pall of smoke,
Where once the wild flowers grew;
A once proud flag that serves to cloak
The schemes of a German Jew.

A coffin ship that will roll and lurch
To her grave in sight of land;
A full-filled gaol and an empty church,
With a bar on either hand;
The withered heart, and the shrunken brain,
That thrive in the gambler's den,
Are the gifts it brings—are the tale of gain,
From the creed of the Business Men.

It is nigh two thousand years ago
Since they raised the bitter tree,
And filled to the brim the cup of woe
For Jesus of Galilee.
Not by the poor was the Lord betrayed,
The fisher or publican,
I like to think that the renegade
[illegible] the Business Man.

"Taiwa," in the "Bulletin."

A Noble Sacrifice.

A dear comrade of Yazoo City, Miss., sent us 25 cents to extend his subscription to the Christian Socialist. He also wanted five sample copies sent to some friends and he writes as follows: "Please take the price of these copies out of the 25 cents and put the rest on my subscription. I regret doing so little, but this leaves me 55 cents for a family of five, and I'm not certain where my next dime is coming from.

Yours for Christian Socialism."

We greatly appreciate this comrade's love for the Christian Socialist and we thought his money too sacred to use. So we returned it and told him we had credited him with one year's subscription to the C. S. and that his friends would receive their sample copies.

This comrade's sacrifice is rare and certainly deserves praise. **We believe, sometime, this comrade will do much for Christian Socialism. May God bless him.**

THIRD EDITION REVISED
TWENTY-EIGHTH THOUSAND

Just the thing to hand to your religious neighbor.

A CHRISTIAN VIEW OF SOCIALISM

BY G. H. STROBELL

Delivered before "The Presbyterian Ministers' Association of New York and Vicinity" and printed at its formal request.

"It is good. I have ordered some for distribution".
—Rev. Chas. H. Vail, Albion, N. Y.

"Able and interesting paper"—S. H. Comings, Fairhope, Ala.

"Many of the younger men in the Ministry will thank you for this cup of cold water"—Rev. Victor L. Greenwood, Chicago, Ill.

"Splendid; should be read by all Christians".
—Rev. E. B. Kuntz, Bowling Green, Ky.

"It touches a very responsive chord in my heart".
—Rev. Allen Lang, Hubbard, O.

"Best I have ever seen. State Committee ordered $5 worth".
—Henry F. Thomas, Providence, R. I.

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Vice-President Fairbanks on Socialism

It is of profound significance that the vice president of the United States, as fraternal delegate from the Methodist Episcopal Church to the M. E. Church, South, should give such prominence to the subject of Socialism. His words are as follows:

"The socialistic tendency in certain quarters has not escaped the attention of the most casual observer of current events. Its growth cannot be viewed except with concern, for it bodes no good to our country. The Church may well concern itself with all those things which affect the temporal welfare of this great people. It may well concern itself with those things which menace the State, which tend to jeopardize the institutions which came to us from the hands of our fathers. The movement is yet in its incipient stages and it is well that its pernicious influence should be understood. Socialism is at war with our most cherished traditions. It is a peril to our social and industrial development. It would paralyze individual initiative which has been the most potent factor in our upbuilding. Here amidst the unsurpassed advantages which a kind Providence has placed at our hands, the individual counts for more than anywhere else beneath the sun. Here, no matter how humble his station, he is able to develop his genius for accomplishing things, for subduing the wilderness, for building great cities, for spanning the continent with the evidence of his power, for improving his environment and making better the home and stronger the State. But this were endowment enough. It has been the touchstone of our national development. It has given us countless communities, happy, self-reliant, prosperous, brave, and patriotic. Socialism seeks to level down and not to level up. It is alike at war with the best interests of both capital and labor. It seeks to restrict each in the exercise of its natural functions. It puts limitations upon each which are contrary to American genius and spirit. In the United States the laborer of today becomes the capitalist of tomorrow. Such has been our experience from the beginning until now, and it will be the future history of tomorrow."

The above so stirred the righteous soul of Comrade Frederick that he subscribes for the Christian Socialist for Mr. Fairbanks and writes the following open letter, which, for obvious reasons, may not convert the Vice President to Socialism but contains food for thought:

To the Hon. Charles W. Fairbanks,
Vice-President of the United States:

As representative of your division of the church from the North, at Birmingham, Alabama, before the General Conference of the Methodist Episcopal Church South, you say these things, quoted in italics:

1. **"The church may well concern itself with all those things which affect the temporal welfare of this great people."**

This, your authorization of ecclesiastical attitudinizing, might be all right were your church infallible; but its tendency has been to line up your church along political party lines, hasten civil war, and rend your church in twain. The tariff, we are told from the stump, concerns temporal welfare—prosperity—and why not make the American system a matter of church advocacy? Why not the church become headquarters for the prohibition party? Why should the church not march under pure food mottoes, railroad rate banners, and wage Christian warfare generally for temporal welfare? Or should the church best keep to its original commission of preaching the gospel to the sinner—to the poor, allowing the individual conscience to confront the moral issues of the political arena?

2 **"Socialism is at war with our most cherished traditions. It would paralyze individual initiative which has been the most potent factor in our upbuilding."**

So were the teachings of Christ at war with certain traditions, and the church militant set about to make the teachings of Jesus appear a menace to the then existing form of civil government. That socialism would paralyze individual initiative remains to be seen or not seen in actual experiment. All pleaders for special privilege bemoan the loss of individual initiative. They confound the two. Special privilege has made our millionaires. Two years ago 25,000 workers netted the United Steel company a clear $1,000 per man. So tainted money grows. What had the initiative of each to do with filching the $1,000 from his labor? Charley Schwab was the beneficiary of special privilege, and the press published him as a man of initiative. Shall the church be called upon to give the Schwabs royal license to gamble at Monte Carlos, while the producers of wasted wealth are denied their earnings to educate their children and beautify their homes? The truth is individual initiative is now systematically stifled—thrust upon the few, denied to the many are the opportunities of which our patriotic forefathers dreamed.

3. **"Socialism seeks to level down and not to level up."**

It would level down the earnings of a Schwab to that of each of the 2,500 workmen. It could not level their earnings up to his million a year. But it would level up for more people than it would level down. Yet these are words, words, only words. What the fair-minded man asks is "Equal rights for all and special privileges to none," either what one produces or a just equivalent. Life is an end, labor its means. If all men are created equal, all lives equal, then all classes of labor must be equal. This, in practice, might make a great leveling down in certain quarters, but it correlates the Gospel of Christ and the Declaration of Independence as the Socialists understand these documents.

4. **"It is alike at war with the best interests of capital and labor."**

References to capital and labor all recall to mind the class struggle. Capital and labor mean the producing and the possessing classes, nothing more nor less. Lincoln is said to have given this definition: "Capital is accumulated labor." If Lincoln's definition is self-evident and the producer gets his product or its equivalent in exchange, as socialism demands, wherein can there be war between the best interests of labor and capital?

Speaking of Lincoln, he was a man of the plain people, standing unique, colossal among the statesmen of the world. He viewed men and their perplexing questions of interest with "charity for all, and malice toward none." Had he been a member of church, I can not think he would have called upon his church to antagonize his political enemies. He deplored the fact that professed brothers in Christ North and South, prayed to the same God and then went into battle to kill each other.

In all matters of opinion can we afford to be less reasonable than a Lincoln in his breadth of brotherly forbearance? A million men and women in the United States are out and out Socialists. No new party in our national history ever started with a more gifted and more fearless leadership than the Socialist party. I regret that one so high in the councils of this nation, honored with the Vice-Presidency of a liberal, progressive, thinking people should brand the views of a million of his fellow citizens as "pernicious."

Persuasion is characteristic of the Christian propaganda. With conscience free and judgment unfettered, it seems to me, the Christian citizen will oppose what he considers pernicious in politics, but not strive to make his church the caucus room of his political party.

In concluding, let me assure you, I have not yet enrolled as a member of the Socialist party; however, I aim to be fair, considering yourself and the Socialists alike sincere, each human, and each liable to err. You should not misunderstand one the other. So I beg of you to accept the Christian Socialist for a year as a gift from myself, one of your unknown constituency. It will give you the views of some Christian believers regarding Socialism and perhaps enable you to revise somewhat the views expressed in the great Methodist church conclave last spring.

Very respectfully, your countryman,
AARON W. FREDERICK.

Through the generous efforts of some comrade or comrades the C. S. is being sent to the Y. M. C. A. reading rooms throughout the country.

In my rounds from place to place, even where the locals are strong in numbers I find that the majority do not know anything about the Christian Socialist, nor do they know what the movement stands for. On the other hand many very many, if not a very large majority of those who do know of it, look upon the movement with suspicion, while many denounce it as a capitalistic movement intended to deceive the masses and hold them in bondage to the existing regime by appealing to their religious convictions or predjudices.

The Christian Socialist finding its way to the locals of the country and city, would do much to disarm predjudice now existing in the minds of infidels, atheists and christians.

It ought to convince the most rabid antichristian socialist that our object is to find a practical method of applying the teachings of Jesus to the everyday affairs of life.

The Christian Socialists have no means at present of meeting the charges of these two opposing forces. The Socialist press cannot or will not do it to any great extent and the religious (?) press will not do it except in very homeopathic doses.

While I do not accept as "law and gospel" all that I find in the Christian Socialist, it is the best thing in sight, and I heartily commend it to unbiased readers of all schools of thought.

Each person will have to use his own sieve and sift out such things as may be palatable to them.

But the Locals of the land ought to have one or more copies sent them.

Yours for the cause,
J. W. WELLS.

The suggestion is excellent. The matter is of vast importance. The question is, who will pay for these papers? The editors work without salary and put in money besides. They can do no more. Some one who loves the cause and has much or little money to spare may find in this suggestion his opportunity.—E. E. C.

The curious thing about it this time is that Bryan is boomed not for what he is for, but for what he is not for.

"I don't want to be a hide-bound conservative like William Jennings Bryan, and, on the other hand, I'm no firebrand like Roosevelt or Debs."—Mr. Dooley.

All we are waiting for now is for Dave Hill and Grover Cleveland to get into a quarrel as to which of them is the original Bryan man.

ITEMS FROM EVERYWHERE

EDITED BY GEO. H. STROBELL, NEWARK, N. J.

The interest in the Moyer-Haywood matter still is increasing. The removal of "The Socialist" to Idaho and the nomination of Haywood for Governor or Colorado. The large percentage of Socialist votes in Idaho in former elections and the movement of the miners into politics everywhere make of these western states a storm center in this year's elections. Eugene V. Debs in a strong and picturesque article in the Socialist has this advice for the comrades and it should be followed: " Where the Republican candidate speaks, no matter in what out-of-the-way camp or digging, his "hurrah-for-the-flag" harrangue must be punctured with the interrogatory "How about Moyer, Haywood and Pettibone?"

The unions of Colorado undoubtedly elected Alvah T. Adams the democratic candidate last year. Can they elect Haywood?

Thomas A. Breckon in The Chicago Socialist writes as follows: "The Socialist movement is going ahead with leaps and bounds. The intelligent organized, political expression of this great movement is in its swaddling clothes. There are untold thousands of loyal comrades throughout the country, who stand ready to fill any and all tasks assigned them. But one highly essential factor is missing—a talent for organization, an organization leader with highly developed executive and initiative ability, and, above all, a proletaire. When he is found in each of our political divisions the problem is solved. Until he is found and placed at the head of the various militant Socialist divisions, the work must lag.

My experience down the State (Illinois) emphasizes the above fact most keenly. There are any number of men in whose precincts the Democrats of the clergy on the mount, in the church and outside, in the trade-union and Socialistic press, in the magazines, in the conversation of all sorts of men, in the successful books of the year, and in the action, social and personal which is embodying this thought, a new theory and practice of life are being worked out before our eyes. We live in the conflux of two eternities, Carlyle says. Ours is perhaps the first age which had the self-consciousness to see itself doing this, and our time by all its signs manifestly approaches one of the great crises which have marked off history into eras. In the sense in which Christianity, tho only a variation in an unceasing evolution, was a new religion, may that also be said to be a new religion on which man is now brooding. The new era is ushering itself in by a new religion, and that religion is not merely the Christian religion, but an expansion of it."

Henry D. Lloyd—My mind goes back to an epoch-making time of my life—a week of conference at Lake George 10 years ago with a few of the noblest minds of our time and I hear Comrade Lloyd say: "When my mind loses its tone amid the insincerity and foolishness of society and my soul abhors the falsehood and hypocrisy of the times, I go to an ordinary Socialist meeting and by the straightforwardness and truth shown there heart and mind and soul are revived and strengthened.

Hear the words of Edwin Markham: "Man realizes himself only when he identifies his life with the common life. There is no rest for man but in fellowship—in the beautiful concords, sympathies, and services of a Comrade Kingdom. Jesus saw this, and came [illegible] said Dr. Washington Gladden, Sunday evening, at the First Congregational church, in discussing Upton Sinclair's book, "The Jungle," and the investigation of the packing trade that has followed its publication. "If such conditions as 'The Jungle' exposes cannot be remedied, the plunge into socialism will come speedily, no matter what consequences may follow."—Cleveland Citizen.

Wisconsin Socialists put up a state ticket with W. R. Gaylord for governor. A new plank in their platform demands the abolition of the United States Senate and the substitution of the initiative and referendum of the people for the "millionaire's club."

The official report of the elections in France states that the Socialists gained 315,000 votes and 20 members in Parliament. At the previous election the Socialist vote was 805,000 and 48 members were sent to Parliament; last month 1,120,000 votes were polled and the seats in Parliament increased to 68. A dispatch from Paris has it that government officials and politicians generally admit that the significant gains of the Socialists can only be interpreted in one way, and that is, notice has been served that progressive legislation must be enacted or the Socialist vote will increase in leaps and bounds in the future. That looks good. These are encouraging times.—Cleveland Citizen.

It is encouraging to see the progress made in Tasmania—seven Labor men have been returned where only four were in the previous Parliament. Our comrade, George Burns, M. H. A., for Queenstown, had a fine majority of 610. Our comrades of Victoria all heartily congratulate Mr. and Mrs. Burns on the victory. No doubt it is an indication of a determination on the part of the workers to catch up to and keep up to the movement in other States. All good success to them.—The Socialist, Melbourne.

Seldom has the practical effect of the presence of Socialists in a national parliamentary body been so clearly demonstrated as in the case of the postponement of the visit of the British fleet to Russia, principally through the stand taken by Comrades Thorne, Hardie, and others in the House of Commons. The proposed visit of the fleet at this critical time in Russia's affairs was very properly taken as a recognition by the British government of the bloody policy of the Tsar and his autocracy and the Socialists and Labor members immediately interpellated the Liberal ministry upon the question. Soon announcement was made that the visit of the fleet had been postponed.—Worker.

Never has the Danish Social Democracy won a prouder victory than at the election for the Folkething (the second legislative chamber) on the 29th of May. Their vote, which in 1903 was about 55,000 rose to 76,566, an increase of 25 per cent over the previous vote. The number of members elected rose from 16 to 24 (out of a total of 114.) To be sure one previously Socialist district was lost; but in place of this nine new ones were captured. In a long list of districts our minorities were so large that their capture at the next election is certain; in three districts, for example, we were defeated by less than one hundred votes; in four others we lacked between 100 and 200. Even in many districts where the majority of our opponents was much larger, we have made such great gains, that even there we can hope for victory within a perceptible number of years. A complete picture of the growth which our party has made can be best comprehended by a study of the forty-five districts in which we participated at the last election, which gives an opportunity for comparisons of strength. The increase in these was 35 per cent, from 43,741 votes in 1903 to 59,066 on 1906. It is this steady irresistible advance, this so-to-speak cosmical growth of socialism in all portions of the country, that has been so strikingly characteristic of the last three years. To mention one typical example of this ripening process in a single Danish electoral district: in Fredrica, in southern Jutland, a Social Democrat, (a printer by the [illegible] grown to 167; in 1898 to 385; in 1901 to 901; in 1903 to 1088, and in recent election he was victorious with a vote of 1446.—International Socialist Review.

Good! for the Socialists of little Denmark; they too are marching forward.

The news from Russia is given so fully in the daily papers and manifest so fully the determination of the people to come into their own that comment and reproductions are needless.

Last March Ivan Pulichoff was hanged in Minsk for the crime of being a revolutionist. A translation of the declaration to his companions in prison a few hours before his death has just reached us.

"General Durnovo said: "In a burning house you do not count the window panes.' I am such a broken window pane in the great many storied edifice of tyranny that is now going to destruction. So let it be! But I am happy that as long as I lived, a ray of light, if only a feeble one, could enter the house. The house is burning. My life is cut off today. But through the broken window pane I believe the storm-wind will enter and fan the flames to still fiercer heat, and at last the whole structure will fall in ruins. I assure you I am happy. As by a wave of fire at this moment is all impurity and falsehodd washed from my soul. A great joy comes to me now at the thought of you, my dear beloved ones. Farewell!"

Jules Guesde, the great French Socialist, says that the Socialists will most likely win in France by 1910.

Every time the Red Flag is mentioned in the press dispatches from Russia it gives the people a better understanding of what the Red Flag means.—Worker.

Our comrades of the organized Socialist movement in Russia have been doing all in their power to postpone the actual armed outbreak. In order that time might be gained for spreading the propaganda to every quarter and that the rising, when it did come, might have the largest possible chance of success. But Socialists well known that revolutions do not go according to prearranged programs. As they are not the results merely of conspiracy and agitation but of great forces at work in the bosom of society.

WISCONSIN NOTES.

The Wisconsin State Federation of Labor has adopted a ringing reply to the Campaign programme of Mr. Gompers and the A. F. of L. In it they hail with satisfaction the position of the Executive Council of the American Federation of Labor in its new attitude, calling to political action the wage-workers of our country," but "points to the unsatisfactory experience of the past, and that "organized labor at this moment cannot refer without blushing to the time when it endorsed and elected union men, hanging on for office to the tail end of the old political parties." On the other hand, the Wisconsin State Federation points out that "all the candidates elected by the bona fide political labor movement—The Social-Democratic Party—have proven absolutely loyal to the cause of labor, in other words, true to the party platform, which contains all that a progressive union man can hope for at the present time. This party, it may also be stated, was called into existence to serve the class interests of the wage workers, and has within its government the utmost democracy, and if participated in by all the wage-earners of the state, Wisconsin would now be on the eve of securing such relief at legislation as it generally desired." The Wisconsin Labor movement stands pat.

The Federation Trades Council of Milwaukee at its last meeting adopted spirited resolutions, addressed to Judge Smith of Caldwell, Idaho, expressing "its indignation at the manner in which you have been administering the law in the case of the accused officials of the Western Federation of Miners, Brothers Moyer, Haywood and Pettibone," and demands [illegible] serving the interests grant to these, our fellow Americans, the security of their persons which the Constitution of the United States guarantees them." The resolutions vigorously recapitulate the wrongs and illegalities of the case and demand the immediate trial of the accused.

National Organizer Goebel addressed a street meeting in Milwaukee last Saturday evening. He held the crowd spell-bound for two hours.

The hyprocrisy of the capitalist authorities was finely illustrated in Milwaukee recently. After all the outcry about the Socialists "wanting to break up the home," the capitalist powers that be in this city are bitter against the Social-Democratic aldermen of Milwaukee for trying to protect the workingmen's daughters from ruin in saloons of ill repute. A regular part of the business of these saloons is the trapping and ruining of young girls of the working class. The Socialist aldermen are investigating and fighting these saloons. One of our aldermen personally inspected one of these premises, in which duty he was clearly acting within his rights as an alderman. Yet for this investigation, at the instigation of the irate proprietor, he was fined $5.00 by a CAPITALISTIC JUDGE. When the question of revoking the licenses of these places came before the city council, the motion was lost by a vote of 27 to 18, only six old-party aldermen having the courage to vote with our 12 Social-Democrats for decency and protection of the young.

"Songs of Socialism" published by the Brotherhood Publishing Co., at 5035 Forestville ave., Chicago (formerly Battle Creek, Mich.) is by far the best Socialist song book published. In addition to the old songs there are many beautiful stirring new ones. Send 25 cents for a sample copy.

reached me Saturday. By Tuesday morning following two comrade ministers had been reached and were in touch with him. Received your postal today," wrote Rev. J. H. Asbeck of Pittsburg, "and acted accordingly." He adds: "Yesterday morning I preached on the subject: "The Kingdom of God a Kingdom of Laborers." My text being Matt. 20:1: "For the Kingdom of Heaven is like unto a man that is an householder, which went out early in the morning to hire laborers." Comrade, ever is the cause of sublimest inspiration based on facts, not fiction. Let us work while it is day! Yours in and for the cause." Rev. Aaron Noll of McKeesport agreed to go if Comrade Asbeck could not; and thus will the Fellowship put comrades in touch with the work the country over. Let us know when and where you want a social evangelist.

Rev. W. D. Wattles is well again and at work in Winchester, Ind. His daughter Florence A. Wattles is one of the truest Fellowship comrades. She writes very encouragingly of the fall revivals beginning over there: "Comrade Fred Strickland was with us Saturday night. He held a street meeting on the square. The people were very much interested and I feel quite sure that great good will come of the meeting. He spends this week in Anderson. Will hold a street revival there. It may be that he will locate there and organize a People's Church something along the line of our work here.....Our work here is slowly growing. We have been holding our Sunday evening meetings on the court house square. Last night we had a large crowd. They were quite respectable looking people and papa declared they were all orthodox church goers because of pennies in the collection box. People begin to recognize us and I do believe that from now on it will be much easier in every way. Of course our message is the thing with us, and it is a constant problem to know in just what manner it can be made the most forcible. The last two sermons papa has preached have been on "The End of the World," the end of the world being the end of the competitive system. He pointed to such calamaties as the Chicago theatre fire, the "Gen. Slocum" horror, the San Francisco earthquake, etc., and declared that they were the beginning of the end of the world. I wish we had the sermons in printed form. They were certainly the best that he has ever given along that line. The people were deeply stirred, and the appeals for the Kingdom were so eloquent that all present could not but be impressed. I am glad that Comrade Goodman is going into the Church. There is no doubt a great field of work there. I certainly wish both of you success. I thank you so much for the two Christian Socialists sent me. Our subscription has expired but we shall certainly subscribe again for we feel lost without it. I am so glad that the Conference was successful." Her forecast of the Fellowship propaganda is fine:. "We have appealed to the people so long from the economic standpoint alone. We have made our greatest appeal to their material wants, and it seems to me that it is time we appealed to their hearts. Why should we not have a great religious revival? A revival that should sweep the country from one end to the other? The time for the establishment of the Kingdom is at hand. The end of the world draws nigh. The next few years mean everything to us. And we must be equal to the task. Sooner or later there must be a great wave of feeling sweep over the country, and the trend of thought must lead thousands into the Kingdom. The orthodox pulpits will be thrown open to us, because we will have the only message that will satisfy the people. I do not think papa will ever go back into the church. I know that he would not be satisfied unless he was in a position where he could be absolutely free to cry out against the existing order, and where he could do all in his power for the establishment of the Kingdom. I really do not know what is best to do. This message has to be put in all forms so as to reach all classes of people. William Rainey Bennett at Marion has made a success of it. He preaches just what he feels no matter how they like it. He isn't at all afraid of his job and gives his people the message of the Kingdom every Sunday night."

The Wattles family live alone for the Kingdom, and I have given this account for the encouragement of our workers everywhere. Russell H. Wattles, the son, has a press and publishes his father's sermons. They are equal to Lincoln's utterances for simplicity and power. I have received copies of "Let Us Make Man," one of his greatest addresses. You may get them at Winchester, Ind., one cent per copy.

We are still hearing from the Presbyterian Edition. Rev. Jonas Barclay, Presbyterian Home Missionary, South Carolina, writes: "I enjoyed reading Strobell's article and the J. Stitt Wilson brochure. They are both logical to a degree and powerful. A man must needs be blind not to see the abundant signs of coming changes, social and political.....I do not know about the details of party Socialism; would like to read the platform; but I am about ready to vote government ownership of telegraph, telephone, railways, coal mines, oil fields, etc., just as fast as the things evolute into feasibility." He merely needs more light to bring him where he belongs. In this connection let me quote from the letter of Rev. Edward J. Ward, Presbyterian pastor, Silver Creek, N. Y. to the Conference in June: "If minsters are the rear-guard, as has been said, then the whole procession has moved wonderfully here. In the middle of the winter I spoke on Socialism in the ministers' meeting in Buffalo, which gets together every Monday. At that time there was only one man who stood with me at all. Last Monday I spoke again on the same subject, and three men came to me afterwards and asked me to suggest texts from which to preach Socialist sermons, and sources of information on Socialism. Besides these a number of the ministers, nearly half I should say, showed symptoms of Socialism more or less developed, while at least two are preaching Socialism full blast. In my own church practically all the intelligent people, capitalists as well as wage-workers, are already or are becoming Socialists. Yours for the Revolution—A Christian Revolution."

The Baptist and Presbyterian press of Louisville has been very candid since the Conference in admitting the temendous power of the Socialist Movement. The **Baptist Argus** terms it a tidal wave, sure to sweep all before it, and says only church bodies thoroughly democratic and controlled by the people, without ecclesiastic dictation from above, will abide when the tidal wave arrives. **The Christian Observer,** leading Southern Presbyterian journal, has a remarkable editorial this week on "Our National Peril." Capitalist prosperity is proving a deadly curse. The money-making mania has stifled the conscience of the capitalist class, for indeed, "We claim liberty and absolute equality, but we know that a vast majority of the people are practically enslaved by the fortunate few. And as for equality, a Class-System has been created among us, of which the main line of demarkation is—Wealth.....The rich are flaunting their wealth in the faces of the poor; and by their extravagance and pride, by their insolence and self-consciousness, by their aggressiveness and insatiate hunger for more gold, are embittering the masses. Socialism is steadfastly offering its remedy for these prevailing conditions and the army of laboring men is slowly but evidently yielding to the seductive picture it holds before them. Once let this process be practically complete and the danger threatening us will have become acute.....It spells Revolution." The writer of this editorial is a northern man, possibly the keenest mentality in his Church, South. He does not advise men to be good in order to remedy things even from his standpoint, but frankly says: "Our only remedy lies in the removing of the conditions which create the danger. Wealth must be more evenly distributed, the combination of capital for trust purposes must be severely restricted, laws must be framed, which shall restore our equilibrium and rescue us as a people from ourselves." He sees the system frying in its own fat, and understands that the capitalists class is helpless and impotent. And there is a melancholy but truthful discernment that the old religious leadership will not attempt to grapple with the situation. Sane and clear is his vision when he says: "With higher ideals in the hearts of our young men (the leaders of tomorrow), with a less ravenous hunger after gold than is now evident, the peril may be averted." In one of his worthy theological works this writer says Socialism may be either Christian or non-christian. These admissions are tremendously significant.

Since the Conference I have come in close touch with some of the wide-awake Pesbyterian ministry and laymen down here. A leading minister is trying in every way to transform his large church from the socially exclusive type to a church for the people. "It is what all the churches must come to or go to the rear," said a highly intellectual and truly spiritual church officer in the same connection. He is a man who employs union labor and readily grants higher wages to his workingmen. And he gave me some instances of working-class dissension and hatred very melancholy to admit, but showing the sad need of education and discipline amongst those whom we expect to socially save the world. O, how they need the Christian Socialist message! A great work has been offered me down here, comrades, in addition to that which Rev. Frank Goodman and I are conducting in Indiana. Think of us both, and pray the Spirit of Truth and Love to baptize us that we may be equal to the great call!

A similarly critical situation confronts us all within the Socialist Movement of America. Advices from various experienced workers, substantiated by personal observation, prove the people tired of an oft-repeated materialistic appeal. Many country locals, and not a few city locals, have a hard struggle to keep up inspiration and expense except in times of great national enthusiasm and activity. Right at these points and places the Fellowship supplements. We trust Comrade Carr and others will elucidate this vital situation.

The Conference has permanently inspired a noble young Methodist minister in Louisville. He heard Comrade Bliss with enthusiasm, and, though a Christian Socialist before, is now a still stronger worker in the cause. I spent Sunday with him two weeks ago. "Stand loyal to the regular Socialist!" says he to all the Fellowship comrades. Isn't that clear?

Rev. W. H. Ramsey is summering in Maine, and studying social issues preparatory to helping us on his return. He and some other ministers held a campmeeting in the Maine woods and gave the Christian Socialist message. Verily voices are crying in the wilderness!

Rev. Jas. L. Smiley, Annapolis, Md., has become a welcome and valued member of the Fellowship; and today word comes from our beloved comrade, Rev. Aaron Noll, McKeespot, Pa., accepting a place on the Executive Committee, and declaring his intention to organize the Christian Socialists of his city. Truly does Comrade Strickland write: "Doors for religious activity seem to be opening. I will never predict again for I find that all prophets have heightened imaginations. But some of these days the real revival will break forth."—L. V. R.